

Price One Penny.

"Seek ye first the kingdom of God and his righteousness."—JESUS CHRIST.

TO SEVERAL QUESTIONS IN RELATION TO THE HISTORY AND DOCTRINE OF THE
LATTER-DAY SAINTS, AND THE SETTLEMENT AND PROGRESS OF UTAH TERRITORY.

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For about three years every head of a family issued his bread-stuff in rations daily, varying from one quarter to one pound per soul, according to the amount of provisions he had on hand; most of the time the rations were from one-half to three-fourths of a pound, sometimes accompanied with vegetables and milk; but if without these, the bread was not increased, for it was necessary that it should be made to last until harvest. This order of things continued until the population increased to over 12,000, when, in 1850, an abundant harvest put an end to the necessity of rationing. In 1855, most of the crops were destroyed by grasshoppers and drouth, compelling the people to subsist principally upon the surplus of previous years, and the adoption again of the system of rationing, which continued until the harvest of 1856. In addition to the loss of crops by grasshoppers, vast numbers of cattle died in consequence of the severity of the winter of 1855-6, materially lessening the quantity of food. During these periods great numbers of gold hunters, en route for California, came into the valley destitute of food, who were fed and aided on their way from our scanty supplies. In all these times of scarcity measures were taken to supply those who were

unable to supply themselves. Fast days were proclaimed in all the congregations, on the first Thursday of each month, and the food saved in that way distributed among the poor; and thousands of persons who had an abundance of bread put their families on rations, so as to save the same for those who could not otherwise obtain it. And so wise and liberal were the regulations during these periods of scarcity incident upon settling the Territory, that no one perished or even suffered materially for the want of food, and all were remarkably healthy.

CIVIL GOVERNMENT.

In March, 1849, a Provisional Government was framed and a State Constitution adopted by a convention under the name of "The State of Deseret." A delegate was sent to Congress, with a petition for admission into the Union. At the first general election, a Governor, Secretary, Chief Justice and two Associates, Marshal, Attorney-General, Assessor and Collector, Treasurer, and Magistrates were elected.

TERRITORIAL CHARTER

September 9th, 1860, an act passed by Congress providing for the organization of the Territorial government of Utah was approved. The judges of the Supreme Court did not enter upon their duties until 1863.

BRIGHAM YOUNG, GOVERNOR.

Brigham Young was appointed Governor of Utah until the arrival of Alfred Cumming, in April 1858, and performed the duties of that office to the entire satisfaction of the inhabitants, who unanimously desired his reappointment.

STATE OF DESERET.

Under the Provisional Government of the State of Deseret, and before the Territorial organic act passed, the counties of Salt Lake, Davis, Weber, Utah, San Pete and Iron were organized, and the cities of Salt Lake, Ogden, Provo, Manti and Parowan were incorporated. Bridges were constructed across the Weber, Ogden and Provo rivers, and two across the Jordan river; new valleys were explored, and roads opened into various parts of the State, all of which were free from toll, although costing an immense amount of labor, in consequence of the rugged features of the country, the great difficulty in getting timber, and the scarcity of saw mills.

Although the country was one of the most barren by nature ever inhabited by man, scarcely a tree or a bush growing below the snow line without irrigation, no colony ever progressed with more equal and uniform rapidity.

SETTLEMENT OF COUNTIES.

Salt Lake county was settled by President Brigham Young and pioneers, who entered Salt Lake Valley July 24, 1847. They erected a fort of logs and sun-dried bricks, enclosing ten acres of land, now known as the "old fort," in the sixth Ward of Salt Lake City.

Davis county by David Sessions, Sen., in the spring of 1848. He located at Bountiful.

Weber county by Captain James Brown, in the spring of 1848. He purchased some shanties and a Mexican grant of land from Miles Goodyier, an Indian trader, on the site of Ogden city.

Utah county by John and Isaac Higbe and thirty others, who built a picket fort near the site of Provo city in the spring of 1849.

Tooele county by John Rowberry and others, in 1849.

San Pete county by a company under the guidance of Isaac Morley, Seth

Taft and Charles Shumway, who entered the valley in Nov., 1849, and located at Manti.

Dec. 8, 1850, thirty families left Salt Lake City, including one hundred and eighteen men, with six hundred head of stock and one hundred and one wagons, led by Elder Geo. A. Smith; and in January following arrived at, and settled the distant county of Iron, by building a fort at Parowan.

Millard county in the fall of 1851, by Anson Call and thirty families.

Box Elder county by Simeon A. Carter and others, in 1851.

Carson county (now in the State of Nevada) by Col. John Reese, in 1851, and in 1855 by missionaries from Salt Lake Valley, under the direction of Hon. Orson Hyde, when the county was organized.

Juab county in the fall of 1852, by Jos. L. Heywood and Geo. W. Bradley, who located at Nephi.

Washington county in the spring of 1852, by John D. Lee, who made a ranche on Ash Creek. The cotton region of the county by Jacob Hamblin at Santa Clara, in 1855; Joseph Horn at Heberville, in 1857; Robert D. Covington and thirty-three others at Washington, in 1857, and Joshua T. Willis at Toquer, in the spring of 1858.

Summit county in 1853, by Samuel Snyder, Esq., who built saw mills in Parley's Park.

Green River county, now included in Wyoming Territory, by President Brigham Young, who purchased of James Bridger a Mexican grant for thirty miles of land and some cabins, known as Fort Bridger, for which he paid eight thousand dollars in gold; the deeds of this property are still in his possession. He erected a stone fort and corrals for the protection of animals, and made other improvements on the ranche, expending about \$8,000 more.

In November 1853, John Nebeker and a company of thirty-nine brethren, also Isaac Bullock and another company numbering fifty-three men, left Salt Lake and Utah counties, and located at Fort Supply in Green River county. They built houses, fenced and broke up land, and planted crops.

In 1857, the United States army, under Gen. Johnson, took possession of Fort Bridger in the name of the United States, and declared it to be a military reservation. The reservation was also extended over the settlement and farming lands of Fort Supply, the county seat.

Alfred Cumming, then Governor of Utah, made an attempt to restore the property to the citizens who had been dispossessed, but his efforts were unsuccessful, having been overruled by John B. Floyd, then Secretary of War. The loss and damage sustained by these pioneers were about \$300,000.

Morgan county by Jedediah M. Grant and Thomas Thurstin, in the spring of 1855.

Cache county in 1856, by Peter Maughan and others at Wellsville.

Beaver county in 1856, by Edward Thompson and thirteen others from Parowan.

Kane county in the fall of 1858, by Nephi Johnson and six others, who located at Virgin city.

Rich county in 1863, by Elder Chas. C. Rich and many others.

Wasatch county by twenty men from Provo, and Spanish and American Forks.

TERRITORIAL LEGISLATURE AND CONVENTIONS.

At the first session of the Territorial Legislature, held 1851-2, in Salt Lake City, memorials to Congress were adopted praying for the construction of a national central railroad, and also a telegraph line from the Missouri river, *via* Salt Lake City, to the Pacific.

The Legislature continued to memorialize Congress from time to time on these subjects until a telegraph line was established, connecting the Atlantic and Pacific coasts, and the great national central railroad, so long desired, is now rapidly following in its wake.

The Territorial Legislature in Dec., 1855, passed an act providing for holding a convention to form and adopt a Constitution for the Territory, with a view to its admission into the Union as a State.

The convention met in March and adopted a Constitution, under the name and style of "The State of Des-

eret," and a memorial to Congress, which were submitted to the people and unanimously approved, and were presented to Congress by the Delegate, Hon. John M. Bernhisel.

In 1862, another convention was held which re-adopted, with slight amendments, the Constitution of 1856, which was again submitted to the people and approved. A State government was organized, and the General Assembly met and elected Hons. Geo. Q. Cannon and Wm. H. Hooper, Senators to Congress, who went to Washington and endeavored, unsuccessfully, to gain admission as a State.

DELEGATES IN CONGRESS.

The Territorial Delegate from 1851 to 1859, and from 1861 to 1863, was Hon. John M. Bernhisel; from 1863 to 1865, Hon. John F. Kinney; from 1859 to 1861, and from 1865 to 1867, Hon. Wm. H. Hooper, who is the present Delegate.

AREA, AGRICULTURE, ETC., OF UTAH.

Utah extends from the 37th parallel of north latitude to the 42nd, and from the 109th to the 114th degree of longitude. The area is about 70,000 square miles. The proportion of land susceptible of cultivation is very small, the general character of the Territory being that of mountain and desert. The Agricultural Society, in 1866, reported about 134,000 acres under cultivation. Some tracts of land, apparently fine rich soil of superior quality, fail to produce crops, owing to the superabundance of alkali and other mineral substances, which encrust the surface of the earth. The agriculture of the country is carried on at a heavy expense, incurred by irrigation, the land having generally to be watered several times to produce wheat and barley, and oftener for Indian corn and roots.

The necessity of irrigation entails a continual expense upon the agriculturist in cleaning out ditches and canals and repairing dams. On much of the soil the ditches have to be cleaned out twice a year. Good wheat, corn and vegetables may be produced in abundance if carefully irrigated.

The following tables of the expense of the main irrigating canals, and the amount of land irrigated by the same, and agricultural statistics for 1865,

serve to show, although very incomplete, the cost, as also the success attending agricultural industry in Utah.

Number of canals, 277; total length, in rods, 333,862; cost of construction, including dams, \$1,766,939; number of acres irrigated, 153,949; estimated cost of canals in progress, \$877,730.

Measures or weight	Average per acre	Acres	
Bush	23	55,553	Wheat
Bush	30	4,881	Barley
Bush	31	11,681	Oats
Bush	20	9,502	Corn
Tons	14	65,044	Meadow
Bush	115	2,421	Sundry small crops
lbs.	151	551	Cotton
Galls	79	2,888	Sorghum
Bush	139	4,832	Potatoes
Bush	205	305	Beets
Bush	344	454	Carrots

About 115 saw and 70 grist mills are in operation, and three woollen and three cotton mills.

PUBLIC BUILDINGS.

Amongst the public buildings there are the Deseret State House, erected in 1849-50, in Salt Lake City, which has been occupied by the Legislature for about sixteen years, and is now used for a Commercial College. The Utah Territorial House, at Fillmore City. The Tabernacle, in Salt Lake City, a building 64 x 158, arched, without a column. The new Tabernacle, 180 x 250, 80 feet high, oval in form, without a column, built on stone

pillars 22 feet high, the roof being lattice-work of red pine timber, and, with gallery, yet to be constructed, will contain 12,000 people. Also, the Court House, a well-finished building, 40 x 55. The City Hall, 60 x 60, built of stone, at a cost of \$75,000, with clock and bell.

The Theatre (including addition) is 80 by 172 feet, 46 feet high inside.

There are many imposing edifices in the settlements, principally meeting houses and county buildings.

COMMON SCHOOLS.

According to the report of Robert L. Campbell, Superintendent of Common Schools, there are 186 school districts in the Territory with a school population—children between 4 and 16 years—of upwards of 22,000, out of which 58 per cent. are enrolled in school schedules, the actual attendance being about 42 per cent.

The public lands donated by Congress to States and Territories, in the absence of a Land Office, have not been available, hence there is no public school fund. Schools, however, are generously supported by the people.

Salt Lake City is divided into twenty-one school districts, with a good public school-house in each, some districts having three and four schools; besides which there are private schools and two academies, and two commercial colleges.

NEWSPAPERS.

THE DESERET NEWS Weekly and Semi-Weekly and Daily, edited by George Q. Cannon, issue 11,000 copies. The *Juvenile Instructor*, also edited by George Q. Cannon, issue 3000 copies semi-monthly. The *Salt Lake Daily Telegraph*, also *Semi-Weekly Telegraph*, T. B. H. Stenhouse, Esq., editor and proprietor; and the *Utah Magazine*, edited by E. L. T. Harrison, are published in Salt Lake City; and the *Rio Virgen Times*, edited and published by Joseph E. Johnson, at St. George, in Washington county.

Elder Willard Richards, one of the First Presidency, Church Historian and editor of the *DESERET NEWS*, died at his residence in Salt Lake City on the 11th of March, 1854, and was succeeded by Elder Jedediah Morgan Grant, as Second Counsellor to Pres. Young.

Patriarch John Smith died May 23, 1854, at his residence in Salt Lake City, and was succeeded by John Smith (son of Hyrum), who was set apart to the office of Patriarch, Feb. 18, 1855.

Elder Jedediah Morgan Grant died Dec. 1, 1856, at his residence in Salt Lake City, and on the 4th day of January, 1857, Elder Daniel H. Wells was chosen to fill the vacancy thus

caused in the Quorum of the First Presidency.

Elder Heber Chase Kimball, first counsellor to President Young, died June 22, 1868, at his residence in Salt Lake City, and at the Conference of Oct. 6, 1868, Elder George Albert Smith was appointed to succeed Elder Kimball in the office of First Counsellor to President Young.

[TO BE CONTINUED.]

SKETCHES FROM THE MODERN HISTORY OF THE JEWS

(*Jewish Chronicle.*)

In the sixth year of Justin the Elder, a law had been promulgated to the effect that unbelievers, Jews and Samaritans, should thenceforth be excluded from all offices of magistracy, and from every dignity of the State; that none of them should become Judges, Prefects, or guardians of cities, or should hold any military commissions. Whoever violated this law was to be punished by a fine of twenty pounds of gold. This law, which applied to the Samaritans by name, raised an insignificant community to an importance which they did not before enjoy. They still hold possession of Mount Gerizim, which had during many ages been their most sacred spot, and which is referred to as such in the New Testament. No temple had been erected there, but the Samaritans worshipped constantly on it, and regarded that duty and privilege as the greatest which appertained to their religion. This was enough to excite the pious hostility of the Christians, and they determined that a church of the true faith should be erected on the chosen abode of a false and an abrogated religion. The announcement of this intention drove the Samaritans to frenzy, and they attacked the Christians when assembled in their church on Easter, in Neapolis. They seized the Bishop Terrebinthus while he was celebrating the Eucharist, wounded him by cutting off two of his fingers as he held fast the consecrated emblems in his

hand, drove out the congregation, and defaced the sacred edifice. The bishop hastened to Constantinople, exhibited his injuries to the Emperor, and demanded the punishment of his assailants. His request was complied with, and a decree was forthwith issued ordering the offenders to be punished, expelling the Samaritans entirely from Mount Gerizim, and directing that a Christian Church should be erected on the summit of the mount, surrounded by a strong wall for its protection.

Some time afterward the Samaritans were induced to engage in a rebellion, and to seek revenge for these indignities, by the efforts of a celebrated impostor named Julian, who represented himself as the Messiah, and assumed the authority and state of a king. He destroyed the property of the Christians around Neapolis, burned their churches, and assailed their priests. He even entered that town, summoned a young man to his presence who had gained a prize in the games which were then being celebrated, asked whether he were a Christian, and being answered affirmatively, immediately struck off his head. Julian desolated the whole of the neighboring country; one bishop was slain, and many priests were imprisoned. These excesses continued until a Roman army reached the scene of hostilities, attacked Julian, defeated and slew him, retaliated on the Samaritans the cruelties which they had perpetrated on the Christians, and re-

duced the turbulent district to order.

The Samaritans, however, did not submit to these sufferings without using their exertions by way of intercession with the Emperor, to avert or alleviate them. They sent Arsenius, their principal man, and a person of talent and influence, to Constantinople, to represent their case to the indignant sovereign. The eloquence of Arsenius, which was remarkable, seems for a time to have produced a great effect upon the mind of the Emperor; and he might have succeeded in attaining the object of his mission, by representing that the Samaritans were more sinned against than sinning, had not the Christians dispatched St. Sabas to Constantinople for the purpose of resisting and counteracting his influence. The great age, the venerable character and superior sanctity of Sabas, eventually gained a triumph over the plausible rhetoric of Arsenius; and the Samaritans were condemned. The leaders of the late insurrection were put to death, the people expelled from Neapolis, and a singular law promulgated that Samaritan children should no longer inherit the property of their parents. The result was that Arsenius and many of his co-religionists yielded to this stern necessity which assailed them, and became Christians; and St. Sabas returned home covered with glory and honored with the imperial favor.

This insurrection of the Samaritans caused the most severe edicts to be promulgated by Justinian, not only against them, but against the Jews, as belonging to the same general class of unbelievers. It was enacted that they should thenceforth be deprived of all civil dignities; that all possible burdens of the State should be laid upon them, without the privilege of enjoying any of the advantages or immunities which are generally attached to them; that where marriages had taken place between Jews or Samaritans and Christians, the Christian husband or wife should exercise the entire control in the household. Christian children could exact exorbitant privileges from their unbelieving parents, and might in reality deprive them of the exercise of all paternal authority.

In all disputes between Jews and Christians, the testimony of a Jew was made inadmissible; in lawsuits between Jews, their testimony might be received, but the evidence of a Samaritan must be excluded. The Samaritans were deprived of the right of bequeathing their property, or of administering upon the estates of decedents. No Samaritan was allowed to have more than a life estate in his property, unless the children became Christians. Where that event did not occur, his wealth was escheated to the imperial treasury. The children of mixed marriages must become Christian or forfeit their inheritance; and where a part of the children became Christians, they inherited to the exclusion of the rest. The prefects and bishops of the respective districts were ordered to enforce these inhuman decrees by the infliction of the severest penalties; and they remained in full force until, after a few years, by the quiet submission of the Samaritans—that obedience which despair alone could produce—and in consequence of the benevolent interposition of Sergius, Bishop of Casarea, this cruel rigor was to some extent moderated.

During the reign of the pious Justinian, the Jews continued to experience the most unjust impositions throughout the remotest portions of the empire, and his zeal for their conversion induced him to harass them with various restrictions for the purpose of constraining them to adopt the true faith. He ordered the Governor of Africa to prohibit the performance of their worship, and to convert the synagogues into churches. In some places this arbitrary measure produced the desired result; for in Borium—a city on the frontiers of Pentapolis, where there was a splendid temple and a large community of Israelites—the latter abandoned their ancient faith and became converts to Christianity, and turned their place of worship into a church.

Justinian forbade the Jews to celebrate the Passover on any day except that on which the Christians observed Easter; and they were forbidden, under any circumstances, to partake of the paschal lamb. He also prohibited them from being received as witnesses

in any law-suit between Jews and Christians, or between Christians themselves; and they were allowed to be competent witnesses only in cases where both litigants were Jews. He also decreed that they should not disinherit their children should they abandon Judaism and become Christians; and they were obliged to give such portions to their Christian daughters as seemed fit to the Prefect or the Bishop, who were in effect constituted the guardians of the proselytes. The Christian children of Jews were to receive the same proportion of property by will which they would have inherited had their parents died intestate; and all wills were pronounced invalid which did not allow this proportion. Even in cases where children had been guilty of great improprieties toward their parents, if they professed themselves converts to Christianity, the parents were ordered to treat them with the same consideration in all respects as if they had been exemplary and dutiful.

While the Jews throughout the Roman empire were thus afflicted by the persecutions of those in power, they were also annoyed by disputes among themselves. At this period a difference of opinion arose between some of

the Rabbis and the people, in regard to the use of the Hebrew language in the reading of the law in the synagogues, and also in the public expositions which were made of it. The Rabbis wished to retain the ancient tongue; while many of the people, who had been gradually losing their familiarity with it, desired that the Greek language should be substituted. Very violent disputes occurred between the several parties, until at last it was proposed to adjust the difficulty by an appeal to the Emperor Justinian. He decided in favor of the use of the Greek language, in opposition to the wishes of the Rabbis; and ordered that the well-known Septuagint version of the Old Testament should be employed in place of the original Hebrew. He also excluded the perusal of the Mishna from use in the exercises of the synagogue; stigmatizing it as worthless in itself, and as conducive to the spread of superstition. He likewise threatened a very severe penalty against all those Rabbis who interfered with the free use of the Greek in the synagogues, and piously urged upon the Jews the frequent perusal of the Scriptures as a means of spiritual improvement.

[TO BE CONTINUED.]

LITTLE THINGS.—Little things are of wondrous importance. They are the last links in a long chain of effects, or the first in a long chain of causes, or they are both. They make the sum of human things. They test a man's character every hour in the day, and, as the jutting and curving of the bank regulates a river's flow, so do they, directly or indirectly, determine the entire course of our existence for good or evil, brilliant or obscure.

WHO ARE YOUR COMPANY.—"He that walketh with wise men shall be wise; but a companion of fools shall be destroyed." It is said to be the property of tree frog, that it acquires the color of whatever it adheres to for a short time. Thus, when found on growing corn it is commonly a dark green. If found on white oak, it has the color peculiar to that tree. Just so it was with man. Tell me whom you choose as your companions, and I will tell you what you are. Do you love the society of the vulgar? Then you are like them in your sentiments. Do you seek the society of the profane? In your heart you are like them. Are jesters and buffoons your choice friends? He who loves to laugh at folly is a fool himself, and probably a very stupid one too. Do you love to seek the society of the wise and good? Is this your habit? Would you rather take the lowest position among them than the highest among others? Then you have already learned to be good and wise. You may not have made much progress, but a good beginning is not to be despised. Hold on your way, and seek to be the companion of all who fear God. So you shall be wise for yourself, and wise in eternity.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JANUARY 16, 1869.

LUKEWARM.

It is recorded in the book of Revelations that a serious charge was brought against the church of the Laodiceans. They, in common with the other churches, had received the principles of the Gospel and, no doubt, had rejoiced in the accompanying gifts of the Holy Ghost, and in the joy of having found the "pearl of great price," and in the happifying feelings enjoyed by those who, in good, honest hearts, receive the truth. But, as time rolled by and they encountered the hatred of the world, the opposition of their friends, and the spiritual warfare, having to cope with the powers of darkness, they had grown lukewarm, and ceased to take that vital interest in the advancement of the kingdom of God that is so essential for the growth and well-being of the Saints of the Most High. Then the "faithful and true witness" said: "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." Judging from this quotation, it is evident that to be lukewarm in the kingdom of God is to be in a very unfortunate condition. Not only so, but also in a very dangerous one, when we realize that it is only those who overcome and endure in faith unto the end, who are to be saved in the celestial kingdom of our God. Such salvation cannot be attained, if we suffer ourselves to be lulled into a false state of security—to become lukewarm and dark in so great a cause as the cause of our blessed Redeemer.

To become lukewarm is to be on the downward road to apostacy. It is a very perilous condition for a Saint, for one who has received the peaceful principles of righteousness and covenanted to serve our Savior through good and evil report, to grow careless, or cease to be valiant for the testimony of Jesus; to grow indifferent to the work of righteousness, or to lack that zeal that the Holy Spirit inspires when we are in full faith and fellowship, enjoying that holy love for the principles of truth so characteristic of the sons of God who faithfully live their religion. The Laodiceans had said: "I am rich, and increased with goods, and have need of nothing." It seems they had been blessed of the Lord, who, in His plenteous mercy, had showered His blessings upon them insomuch that they had become rich in the blessings of goods, &c. But they had failed to appreciate the source from whence all these temporal blessings had emanated, or in their blindness did not realize the necessity of acknowledging the hand of the Lord in all things. Their course brought them under the bondage of sin, for, according to the testimony, they were "wretched, and miserable, and poor, and blind, and naked," which all are who have only those things that perish with the using, and cannot see the necessity of obtaining those imperishable gifts and blessings so freely offered in the Gospel. He alone is truly rich who enjoys the unspeakable things of the kingdom, as it is written: "Thus saith the Lord, let not the

wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord." The riches of this world, its false creeds, errors and glory will pass away, but the riches obtained by obedience to the Gospel, through a life of humility and obedience to the commandments of the Redeemer, will endure forever. "Blessed is the man," saith the inspired Prophet, "that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit."

It seems strange that any should become lukewarm, after having had bestowed upon them so great a blessing as the gift of the Holy Ghost through obedience to the Gospel, and been placed in the path that leads to eternal life; yet, such is the proneness to evil that, notwithstanding we are placed in a position wherein we can prove for ourselves the truth of the everlasting Gospel, and testify to the goodness of God and of the knowledge received by taking the path of obedience, many become lukewarm, then cold, and at last the light that was in them becomes dark, and they return to "wallowing in the mire." The gifts and blessings bestowed by a kind indulgent Father are not appreciated, His kind providences are not understood, and then is lost that pure love for the principles of righteousness that should guide and control all the actions of the sons of Israel. It is exceedingly short-sighted not to appreciate His blessings, and to be lukewarm in obedience to His requirements, when every one of those requirements is for our present and future gain. Those who know the Master's will, and do it not, will be beaten with many stripes. What is there that should wean us from the love of God, and cause us to grow lukewarm? Nothing. But refusing to hearken to the counsels wisely given for our happiness and salvation will lead to that unhappy condition. Some become slow to hearken to the "still small voice," neglect prayer, neglect to assemble together and partake of the "Lord's supper," acts of such vital importance to the disciples of the Lord Jesus, and do not practice the counsels they receive, but are hearers and not doers of the word. This speedily leads to lukewarmness, with its destroying effects.

There is no fear that those who faithfully live their religion will become lukewarm; for they are ever guided by inspiration from that never failing fountain whose source is Jesus Christ. They understand that it is by the power of God that they are continually sustained, and by His kind providences are fed and clothed. They realize that, if they overcome, it will be by the power and blessing of God, consequently they are continually seeking strength and wisdom from Him who hath said that as thy day thy strength shall be; that they may fight the good fight, overcome, and endure unto the end. They have learned to acknowledge His hand in all things, and in patience they possess their souls. Let us then, as the dear children of a kind, wise, benevolent God, ever be wisely zealous in our day and generation, crowning the days of our probation with the good works of peace and righteousness, being obedient in all things, and seeking wisdom and guidance from Him whom to know is eternal life. By so doing we shall grow and increase in the knowledge

of God, and make a steady progress—constantly preparing for an eternal life, the greatest gift of God to man. Then we shall never become lukewarm, but like unto the wise virgins, ever have our lamps trimmed and burning, and ready to go forth at the call of the Bridegroom, laboring while it is day, for the night cometh when no man can work. Blessed is he that is wisely zealous in the Redeemer's cause.

G. T.

DER STERN.—We joyfully announce the appearance of another "STAR" in the firmament of truth, and confidently predict that, under the able management of Pres. K. G. Maeser, Editor and Publisher, its genial rays will enlighten and cheer the Saints in the path of duty, give many an opportunity to become acquainted with the truth, and signally aid in dispelling that spiritual darkness which prevails over nearly the whole earth. The new "STAR" is of the same size and has the same number of pages as the "MILLENNIAL STAR," and is published monthly in Zurich, Switzerland, in the German language. Vol. I, No. 1, Jan. 1, contains, as its leading matter, an extract from the Book of Doctrine and Covenants, a letter from President Young, an article from the "MILLENNIAL STAR," editorial and poetry, translated and written by Pres. Karl G. Maeser, and an article in French by Elder Octave Ursenbach. Not understanding the German and French languages, we are unable to comment on the original articles, but presume they are all right; and extend a cordial greeting to the new "STAR," with kindest wishes for its financial support by the lovers of truth, and its abundant success in promoting the welfare and interests of the Church and kingdom of God.

ARRIVAL AND APPOINTMENT.—Elder Peter Nebeker arrived in Liverpool from Utah, on the 6th inst., in good health and spirits. He has been appointed to travel and labor in the Leicester and Bedfordshire Conferences, under the direction of Presidents W. H. Homer and J. S. Richards, and left for Leicester on the 9th inst.

CORRESPONDENCE

SCOTLAND.

Edinburgh, Dec. 26, 1863.

Pres. Albert Carrington.

Dear Brother,—The work is progressing in this region about as usual. The Saints are feeling well, and are manifesting by their works that they are endeavoring to live their holy religion.

I have just returned from a tour through this Conference, during which I have had cause to rejoice in the manifestations of the Holy Spirit in the meetings with the Saints.

Wishing you a merry Christmas and a happy New Year, I am, with kind love to all, your brother in Christ,

J. SHARP.

[Like cheering reports are received from Elder Jesse N. Smith, President of the Scandinavian Mission; from Elder Karl G. Maeser, President of the Swiss and German Mission; from Elder Marcus Holling, President of the Holland Mission; and from Presidents James Needham, L. W. Shurtleff, and Josiah F. Gibbs, concerning the progress of the work and the faithfulness of the Saints in their several fields of labor. And from all we observe and learn, praiseworthy diligence and faithfulness are being manifested throughout the European Mission, both by the Priesthood and members, and baptisms are encouragingly frequent.—ED. STAR.]

MINUTES OF A CONFERENCE HELD IN ODD-FELLOWS' HALL, MILL STREET, BEDFORD, DEC. 13, 1868.

11 a.m.

Present, from Utah, Albert Carrington, Pres. of the European Mission; Lewis W. Shurtleff, Pres. of the Nottingham Conference; and Joseph S. Richards, Pres. of the Bedford Conference.

The Branch Presidents reported the Saints to be very generally living their religion.

Pres. Richards felt thankful for the privilege of meeting with the Saints in Conference; thought they manifested great love for the truth by assembling regardless of distance or inclement weather; said, all things considered, the Conference was in a good condition; and recommended some changes in the organization of a few of the Branches, which were unanimously concurred in. He then presented the Authorities, who were unanimously sustained. He also read the statistical report of the Conference for the half-year ending June 30th, as follows:—Branches, 13; Elders, 29; Priests, 11; Teachers, 12; Deacons,

3; received, 7; removed, 9; excommunicated, 26; died, 3; emigrated, 64; baptized, 59; total, 324.

Pres. Shurtleff spoke at length upon the "Word of Wisdom," and enumerated many of the blessings that would accrue from its observance; exhorted the Saints to observe the teachings of the Priesthood and be one with them, and to live so as to merit the blessings of the faithful.

5.30 p.m.

Pres. Carrington contrasted the kingdom of God with the kingdoms of this world; spoke upon the necessity for revelation in our day as well as in former days; and said it afforded him much pleasure to meet with the Saints in their Conferences, and gave him an opportunity to become acquainted with the feelings and circumstances of his co-laborers and the Saints generally.

The meetings were opened and closed as usual.

J. S. RICHARDS.

THE GREAT POLISH SALT-MINES—THEIR WONDERS AND THEIR WEALTH.

(Mining Journal.)

A correspondent, writing from Cracow, says that the famous salt-mine of Wieliczka, which brings a net annual revenue to the Austrian Government of upwards of £600,000, is threatened with total destruction by a stream of water which made its appearance on the 19th of last month (Dec.) while the workmen were digging in one of the lower shafts in search of potash. All the means hitherto adopted of preventing the water from inundating the mine have been unsuccessful; it flows at the rate of 120 cubic feet a minute, and has already almost filled the lower passages, rapidly dissolving the salt with which it comes in contact.

These salt-mines, the most renowned

in the world, are situated about eight miles from the city of Cracow, having their mouth or principal entrance in the pleasant village of Wieliczka, which lies on the slope of a wooded hill, and is very picturesque. The superintendents of these mines reside here, and their dwellings, together with the Government offices and large storehouses for salt, occupy a pretty eminence, and are conspicuous from a distance. A great many people from various countries visit these remarkable excavations, and are well rewarded for their trouble. Every year for many centuries having added to their depth and extent, the mines are now of immense and almost inconceivable magnitude. In order to visit them

the traveller must procure a permit from the Government, which is easily done, the proper officer being on the spot. The opening or square shaft, through which the descent is made, is covered by a building or office; and here the visitor is dressed in a long coarse linen blouse, to protect his clothing while underground. A door is opened, and he goes down by stairs, preceded by boys, who carry lamps only to make the darkness more visible.

No salt is seen for a depth of more than 200 feet; then the veins begin to appear in a bed of clay and limestone; 50 feet further down the stairs terminate, and the salt is everywhere; nothing but salt; overhead, under foot, on every side are dark grey masses of solid salt, whose points and surfaces sparkle in the lamplight. Galleries now branch off in all directions. Lights twinkle, and groups of laborers are seen hacking the floors, or removing in wheelbarrows blocks that have already been cut out. Passing on through one of these galleries a chapel is reached, which is only the first and oldest of many apartments thus designated, differing only in size and decorations. It is called the chapel of St. Anthony, and is supported by columns of salt left in quarrying the solid rock. It has an altar, crucifix, statues of saints large as life, all of pure salt. The air in this part of the mines, near the surface, is much more moist than that of the deeper excavations, so that the process of dissolving goes on slowly, and in consequence some of these statues of salt are gradually losing their shape. The head of one is nearly gone, the limbs of another, while deeper furrows are observable in many places upon their bodies, making them present a very grotesque appearance when lighted up for exhibition. The smoke of the torches and lamps, added to the dampness of the air, blackens the surface of all objects not recently cut, so that these statues might be mistaken for black marble.

Onward and downward goes the visitor, through halls, chambers, tunnels innumerable. Stairs descend lower and lower, and similar apartments reappear, till he loses all sense of distance or direction; blindly following

his conductors, who point out from time to time localities or objects of peculiar interest where all is surpassingly wonderful. Everything is solid salt, except where some insecure roof is supported by huge timbers, or a wooden bridge is thrown over some vast chasm from which thousands of tons of salt have been quarried and removed. The air grows dryer and purer the deeper you go; the points and faces of the rock more crystalline and brilliant. One enormous hall, out of which has been cut a million hundred weight of salt, has the appearance of a theatre. It is over 100 feet high, and the blocks, taken out in regular layers, represent the seats for the spectators.

In another spacious vault stand two obelisks of salt, which commemorate the visit of the Emperor Francis I. and his empress. Farther on you come to a lake more than twenty feet deep, intensely salt, of course, which is crossed in a heavy square boat. In this you paddle through a tunnel which connects two immense halls. While in the middle of the tunnel the walls behind you and before you are brilliantly lighted up, and a gun is discharged which, with its echoes and reverberations, almost deafens you. Both air and water tremble visibly under the strange and frightful concussion, and you are only too thankful to reach the end of your voyage and stand once more on solid salt.

Francis Joseph's ballroom is another of the wonders of this subterranean world. It is an immense apartment, both in height and extent, and on some festive occasions is used in dancing. It is lighted by six chandeliers, which resemble cut glass, but are in reality of crystalline rock salt. Statues of Vulcan and Neptune, sculptured from salt, also adorn this hall, which, well illuminated, exhibits a marvellous splendor, the light being reflected from innumerable brilliant points and angles of the glittering rock.

Down, down, down hundreds of feet further, through labyrinths of shafts, galleries, and chambers, crooked passages, vaulted archways, and openings which have no name and seemingly no end. Groups of miners, naked to the

hips, are everywhere busy with the implements of their darksome labors; pick, mallet, and wedge are employed incessantly in blocking out and separating the solid mass.

The number of laborers constantly at work is from 1,000 to 2,000. They all live outside the excavations at the present day, although traditions exist of times when the families of some of the miners had their abodes in these fearful depths, and where children were born and reared to the occupation of their parents, seldom or never visiting the outside world. The thing is neither impossible nor incredible, as the air in the lowest part of the mines is considered more salubrious than in their upper regions. But the practice was long ago discontinued, if it ever existed to any extent.

The miners, who are fine, muscular, and healthy-looking men, are divided into gangs for work, and relieve each other every six hours. A gang will quarry in that time about 1,000 lb.

weight. The temperature is very even all the year round, and the preservative power of the air is such that wood never decays, but retains its qualities for centuries. People with pulmonary affections are said to have been much benefitted by inhaling freely the atmosphere of the mines.

When and how this wonderful deposit of salt was originally discovered is unknown. It was worked in the twelfth century, and how much earlier none can tell. Some traditions are held by the ignorant and superstitious peasants of the country which ascribe the discovery to miraculous or supernatural agency. Others say that a certain Queen of Poland, on visiting the spot, commanded her subjects to dig there, assuring them that there was a most precious treasure beneath them. After a while a crystal of salt was found, which, as an earnest of the abundance afterwards discovered, this princess had set in a ring as a royal gem, and wore to the day of her death.

THE EARTHQUAKE SHOCK IN NEW ZEALAND.

The following details of the earthquake in New Zealand are extracted from a paper issued in that colony, the *Christchurch Illustrated Press*:—

At eleven minutes past twelve on Sunday night, Oct. 18th, an earthquake shock was distinctly felt in Christchurch and the neighboring districts. It lasted for several seconds, but passed off without doing any damage.

Our correspondent at Wellington writes as follows:—"On Sunday, at midnight, all Wellington was roused out of bed by an earthquake, and rather a severe one too, for the 'oldest inhabitant,' who has proverbially a good memory, doesn't recollect having had such a shaking before. I happened to be awake at the time, and my impression is that the motion was from east to west; that the movement was, at first, slight, but that it gradually increased in violence until it had lasted upwards of 15 seconds, when mother earth heaved a deep sigh and became comparatively still. This, how-

ever, was only a lull, for we were favored with slight shocks and a constant tremor for a considerable time afterwards. The news from Picton says that the shock there was severe, and was continued at intervals during the morning. No serious damage appears to have been done, and an ancient structure of bricks and mortar that has long served the purpose of a bridge over a kind of ravine in this town still preserves itself intact, in spite of a deep rent that appeared to threaten utter ruin."

A telegram from Hokitika, on the west coast, transmitted on the following morning, says—"At 12 12 this morning a very severe shock of an earthquake was felt here, which lasted about 50 seconds. There were no tidal or ocean disturbances. Very great alarm was felt in town. A large number of people rushed to the terraces, and remained there all night. The direction of the earthquake was from the north-west to the south-east."

The telegram from Nelson says—

"A severe earthquake was felt in Nelson about 14 minutes past midnight. It lasted about 45 seconds, accompanied with loud subterranean rumblings. The shock appeared partly vertical and partly horizontal. It has done some damage to chimneys. It appeared to come from the north-west to the south-east. It was felt up country keenly. Animals were alarmed. Numerous smaller shocks succeeded, and continued throughout the night. They were of a varied character, some like a vertical stroke upwards. Tide is somewhat irregular. No such shock has been felt since 1855. The chimney of the Government buildings was shaken and partly turned round. The day was close and sultry at times, with intervals of sudden cold. The night was close, and still masses of clouds

towards N.E.; there were gusts of wind at intervals through the night."

As already stated, the earthquake was felt very severely in Taraniki. Scarcely a chimney is standing. One stone house fell in, almost burying a woman and child. A great destruction took place of publicans' stock. The damage is estimated at £5000. No lives were lost. A private letter received from Taraniki states that during the recent earthquake there the earth seemed convulsed by a perpetual pulsation for six hours, and for 48 hours afterwards sleep was hardly possible, as the constantly recurring shocks were very violent. It is supposed that there were no less than 40 shocks, and some were felt more than two days after the occurrence of the first.

SUMMARY OF NEWS.

The number of wrecks reported the last week in December was 104, making for the past year a total of 2508.

Persons accustomed to post newspapers to the United States should remember that since the 1st instant the fee has been reduced to 1d. for every four ounces.

NEW YORK, Jan. 1.—Armed bands of negroes are plundering the plantations near Savannah. They have rescued some negro prisoners from the custody of the sheriff, and are picketing the roads and defying the authorities. The citizens are organizing to reinforce the sheriff, and proceed against the negroes.

ATROCITIES IN NEW ZEALAND.—Advices from New Zealand state that the rebel Maoris have committed frightful atrocities. Fifty Europeans with their families have been massacred. The Government is accused of being lamentably incompetent. Recruits are being enrolled in Victoria to assist in quelling the rebellion.

A Philadelphia paper states that the Erie Railway Company is about to construct a tunnel under the Hudson river, to connect the shores of New Jersey and New York. The tunnel, it is estimated, will cost about \$3,000,000, and will be completed in two and a half years.

VIOLENT EARTHQUAKE.—St. Petersburg, Jan. 4.—Advices from Tauris state that a violent earthquake was felt there on the morning of the 3rd instant, which took its direction from north to south. No disasters are reported.

Snow fell in such abundance in St. Petersburg and its suburbs in the latter half of December, that in several streets it rose to twelve feet in height. Accounts from Russian provinces state that whole villages are buried under the drift.

In accordance with invitations opened by the British, American, French, German, and other branches of the Evangelical Alliance and other Protestant bodies to "Christians throughout the world," a week of special prayer was commenced on Monday Jan. 4th, at Freemasons' Hall, London. It was crowded, and all religious sects were adequately represented. Lord Radstock presided.

The New York papers state that their city has a population of 1,200,000.

It has been ascertained that compressed gun cotton ignited with a detonating fuse is even more powerful than nitro-glycerine, which itself has, weight for weight, six times the explosive force of gunpowder.

The Anti-Ritualist party in Australia have formed what they designate a "Free Church of England," and have elected Dr. W. F. Bailey to be its first bishop. He went through a form of consecration, took the oaths of supremacy, and on the following Sunday held a general ordination.

At a meeting of the Free Presbytery of Edinburgh, held on Wednesday, 30th, Dr. Begg gave notice of the following overture:—"It is humbly overtured by the Free Presbytery of Edinburgh, that the General Assembly should consider what duty devolves upon this church in connection with the threatened re-establishment of a Romish hierarchy in Scotland."

Cholera has broken out at the French colony of St. Louis, in Senegal. According to the "Gazette de France" the natives are dying at the rate of 100 a day. The disease is supposed to have been brought by the caravans which come from the Soudan and Morocco to barter in Upper Senegambia. The Moorish tribes have abandoned their encampment on the bank of the river to take refuge on the higher plateau, and in flying they have left a long train of corpses.

The first Protestant church on Spanish soil has lately been opened at Mahon, in the island of Minorca. Stimulated by this good example the municipality of Barcelona sent, of its own accord, a request to the Protestant inhabitants of the city, inviting them to petition for permission to found a church of their own. The Protestant community of Barcelona is not inconsiderable. Apart from the English residents, there are some 700 German-speaking people.

Accounts from Luxemborg state that two different epidemics are raging among the cattle in that country—namely, malignant typhus and peri-pneumonia; the latter is said to have been imported by some foreign oxen. In the three villages of Beausaint, Beho, and Awenne, from 30 to 40 horned beasts have died of the first of these diseases; others have, however, recovered.

FLOODS IN THE WEST OF ENGLAND.—The fresh storm of Jan. 4th and 5th has sent down a heavier flood than has been experienced in the water sheds of the Severn and Bristol Channel, and of the Wye and Usk. The Usk rose on Tuesday to a greater extent than ever, and the road that evening between Usk and Pontypool was impassable for some hours. On Wednesday the waters subsided considerably, but the low lands on the banks of the Wye, Usk, and smaller rivers are flooded to a great extent, and the "Severn Sea" is a reality for many miles above the point where geographically it assumes that title. The meadows between Chepstow and Gloucester are extensively inundated. At Gloucester, where the Severn divides into two channels, the island between them is completely obliterated, the only signs of land being the tops of some of the taller hedges showing above the flood. Between Gloucester and Worcester also the inundations are very extensive along the valley of the Severn.

EARTHQUAKES AND DESTRUCTIVE FLOOD IN MEXICO.—A Mexican correspondent, writing under the date of the 27th of November, states that great distress has been caused in the State of Coahuila by the overflow of the river Nazas. The stream rose so rapidly that many people were drowned, houses were swept away, and great quantities of provisions were destroyed. In the midst of the distress thus caused, on the 12th of November the country in that region was shaken by an earthquake, which destroyed several houses. The earthquake continued for two days, and the shocks numbered 58. Accounts of earthquakes in other parts of the republic have also been received. On the 4th, 5th, and 6th of the same month more than 500 shocks were experienced at and near Picachos, in the State of San Luis Potosi. The mountains rocked to and fro: fragments of rock were detached from their summits, and rolled down into the valleys; and below the surface of the earth terrific crashes and peals as of thunder were heard. The earthquake was felt throughout a circle of 50 miles around Picachos.